

Christian Reflector.

Fear God and give glory to Him. All Scripture is profitable. God hath made of one blood all nations of men.

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CYRUS P. GROSVENOR, Editor.

THE CHRISTIAN REFLECTOR

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Religious Miscellany.

The Bible must be True.

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The narrative of Isaac, the story of Joseph and his brethren, the history of the Israelites from their settlement in the land of Goshen, (a part of Egypt,) to their settlement in the land promised to Abraham 478 years before, their subsequent history under their Judges to the time of Saul the son of Kish, and under their kings, to their captivity in Babylon, the account of their wonderful deliverance from Babylon and restoration to their own land, and the political and ecclesiastical events which took place preparatory to the advent of Christ—these all form a history with which the world cannot parallel. It is the continuous history of one man and his descendants, during more than 1900 years, a longer period than has elapsed since the advent of Christ. We should be tempted to account their history fabulous, it being so peculiar, so unlike that of any and every other people, and we should even be liable to deny that there ever was such a people as the Jews, if their history could be traced no farther down than the time of Christ. But their history is not so terminated. It is written by many historians from that time to the present; and the race of Abraham is not yet extinct. The Jews exist in great numbers, scattered, agreeably to their own ancient prophecies, in all the nations of the earth.

Some of them are among us, and one of them (Rev. J. S. C. F. Frey) has recently become connected with the denomination of Christians to which we belong, and published his reasons for so doing.

Abraham was born nearly 4000 years ago, and his sons are yet among us. They remain a distinct people now, as when they dwelt in Egypt in the days of the Pharaohs.

They surely are a wonderful people! Since the days of Abraham, there was once a Xerxes, but no descendant of Xerxes can be found. There was an Alexander, but no trace of his posterity remains. There was a Cyrus of Persia, but his race is not known. There were the Pharaohs, but their lineage is lost. There were the Cæsars, but their name is blotted out. There was a Constantine, but his race is extinct, or merged obliquely in the common mass. Should a descendant of any of these men be discovered, he would excite the wonder of the world. Search the pages of all ancient history, and you will be unable to select any other individual, but the Patriarch Abraham, whose posterity now remains, like his, separate from the rest of the world, and able to trace their history back one-fourth of the years of the Jewish history.

Indeed, the ancestry of every man but a Jew is soon lost. Two or three hundred years of direct lineage are usually the most that any other families are able to trace. The history of the Jews is, therefore, not only wonderful, but must be reckoned miraculous.

I have taken this general view to show that the wonders of Egypt, the miracles wrought among the Egyptians, are only a part of that long train of events, which, under the providence of God, have marked the history of the Jews; and are, therefore, so far from being incredible that, if you were to deny the credibility of that part of the Jewish history which relates to their residence in Egypt and deliverance out of that country, you would render their subsequent history utterly unaccountable, and absurdly miraculous; but admit the correctness of that portion of their history, and the consistency and harmony of the whole is preserved.

If you deny that portion, you must deny all subsequent history to the present time and even the present existence of such a people as the Jews. But you know their present existence, and their dispersion among the nations. The hand of God is evidently in all this, and it was by his hand the miracles were wrought in Egypt.

Among those miracles is that described in the text.

"And Moses stretched forth his hand toward heaven: and there was thick darkness in all the land of Egypt three days.

They saw not one another, neither rose any from his place for three days; but all the children of Israel had light in their dwellings."

There is something very remarkable in this account. For three successive days the light of the sun shone not on the eye of an Egyptian in all that land, at the same time that all the dwellings of the Israelites were filled with light. Some, instead of receiving this account on the testimony of the divinely inspired historian, may doubt its truth, because they are unable to explain it philosophically.

But they are as unable to explain philosophically the fact that the Jews are, and have been nearly 4000 years, a separate and peculiar people. They

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These facts must be resolved into the sovereign superintendence and disposal of God. This is all that is necessary or possible in the case under review.

The power of God was present to perform this miracle, and so it has been and still is present to constitute and preserve the Jews a separate people.

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or by any other legitimate and pacific measures which may facilitate the manumission of slaves and the entire overthrow of slavery.

" That the present moment, when the European governments are exercising so great an influence in the affairs of the Ottoman empire, is peculiarly favorable to their intervention for the suppression of slavery in the regions of the east; and that a memorial be presented to lord viscount Palmerston, entreating his lordship's assistance in obtaining such declarations from the Sultan as are likely to lead to the entire suppression of slavery in the countries subjected to his government."

On the motion of Mr. R. Allen, seconded by the Rev. J. H. Hinton, resolved:—

" That the Rev. T. Swan, Captain Moorsom, Dr. Madden, Peter Clare, I. Crewdon, J. H. Tredgold, R. Peck, J. G. Birney, W. Forster, W. Sime, G. Bradburn, D. Turnbull, J. C. Fuller, and J. Murray, Esqs., be appointed a committee to inquire, whether manumissions for slaves are manufactured in this country; whether large quantities of inferior fire arms are manufactured in Great Britain to be sold to the Africans for their slave-wars; whether cotton goods of a particular fabric, and to a large amount are manufactured in this country, and solely intended for being used in battle for African slaves; whether persons in England hold slaves in Brazilian or other mines, which are worked by slaves; and whether any British joint stock banks have branch establishments in countries in which the slave-trade prevails. Also, into the quantities of gunpowder exported from any port or ports in Great Britain to Africa and other parts of the world respectively."

The convention then adjourned, it being half past eight o'clock, till Thursday, at ten o'clock. (To be continued.)

From the Biblical (?) Recorder and Watchman.

The Baptist Anti-Slavery Convention

SUMTERVILLE, Aug. 31st, 1840.

BRO. MEREDITH:—

You are requested to publish the following preamble and resolutions, unanimously adopted by the Sumpter Union at its recent meeting. J. D.

Whereas, a certain Convention recently held in the city of New York, styling itself the 'American Baptist Anti-Slavery Convention,' has seen fit to issue an address to southern Baptists, in which are indicated the most abominable sentiments, and in which are charged with the most flagrant offenses: and whereas, said address has been sent to every one of us as pastor, as well as a majority of our churches, we feel called upon, as southern Baptists, candidly to express our views in relation to this matter. Therefore, unanimously resolved,

1. That whatever credit christian charity may deserve us to give to the members of the above Convention and to the authors of the above address for sincerity in what they have done, or may do, we hereby express our decided opposition to the principles upon which they are organized.

2. That we cannot but consider the measures they are pursuing as impolitic and injurious; highly calculated to frustrate the very object for the attainment of which they are so zealously laboring.

3. That our minds on the subject of the sinfulness of slavery are not to be enlightened by mere threats; and that the only tendency of such threats will be, if persisted in, to produce alienation of feeling between the northern and southern portions of our denomination.

4. That we cannot but regard the 'American Baptist Anti-Slavery Convention' as interfering in business in which they have neither legal nor scriptural right to interfere; and would respectfully recommend them to 'study to be quiet, and to mind their own business.'

5. That the above preamble and resolutions be published in the Recorder and Watchman.

JAMES DUPRE, Pres.

CALEB WILLIAMS, Sec. pro tem.

Miscellany.

Hope.

Religion gives a character to Hope of which otherwise it is altogether destitute. You will scarcely find the man, in all the ranges of our creation, whose bosom bounds not at the mention of hope. What is hope, but the solace and stay of those whom it most cheats and deludes; whispering of health to the sick man, and of better days to the dejected; the fairy name which young imaginations pour forth all the poetry of their souls, and whose syllables float, like aerial music, in the ear of frozen and paralyzed old age? In the long catalogue of human griefs there is scarce one of so crushing a pressure that hope loses its elasticity, becoming unable to soar and bring down fresh and fair leaves from some fresh and far off domain, which itself creates. And yet while hope is the great inciter to exertion, and the great soother of wretchedness, who knows not that it ordinarily deceives mankind, and that, though it crowd the future with glorious resting places, and thus tempts us to bear up awhile against accumulated disasters, its palaces and gardens vanish as we approach; and we are kept from despair only because the pinnacles and forests of another bright scene fringe the horizon, and the deceiver finds us willing to be yet again deceived? Hope is a beautiful meteor; but nevertheless, this meteor, like the rainbow, is not only lovely because of its seven rich and radiant stripes; it is the memorial of a covenant between man and his Maker, telling us that we are born for immortality; destined, unless we sepulture our greatness, to the highest honor and noblest happiness. Hope proves man deathless. It is the struggle of the soul, breaking loose from what is perishable, and attesting her eternity. And when the eye of the mind is turned upon Christ, "delivered for our offences, and raised again for our justification," the unsubstantial and deceitful character is taken away from hope; hope is one of the prime pieces of that armor of proof in which the believer is arrayed—for St. Paul bids us take "for an helmet the hope of salvation." It is not good that a man hope for wealth, since "riches profit not in the day of wrath," and it is not good that he hope for human honors, since the mean and the mighty go down to the same burial; but it is good that he hope for salvation; the meteor there gathers, like a golden halo around his head, and, as he presses forward in the battle time, no weapon of the evil one can pierce through that helmet.

It is good, then, that he hope; it is good, also, that he quietly wait. There is much promised in Scripture to the waiting upon God. Men wish an immediate answer to prayer, and think themselves forgotten unless the reply be instantaneous. It is a great mistake. The delay is often part, and the best part, of the answer. It exerciseth faith, and hope, and patience; and what better thing can be done for us than the strengthening of these graces to whose growth shall be proportioned the splendors of immortality? It is good, then, that ye wait. "They that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run and not be weary, and they shall walk and not faint;" and ye must according to the

phrase of our text, wait for God. The Lord is a God of judgment; "blessed are all they that wait for him." And if the time seem long, and worn down with affliction and weary with toil, ye feel impatient for the moment of full emanicipation—remember ye—and let the remembrance check every murmur, that "God leaves you upon earth in order that, advancing in holiness, you may secure yourselves a higher grace among the children of the first resurrection. 'Strive ye, therefore, to let patience have her perfect work.' It is yet a little while, and He that shall come, will come. Be ye not disheartened; for the night is far spent, the day is at hand."—As yet there has been no day to this creation, since rebellion wove the sackcloth into the overhead canopy. But the day comes onward. There is that edge of gold on the snow-mountains of a long dark world, which marks the ascending of the sun in his strength. "Watchman, what of the night?" Watchman said, the morning cometh, and also the night." Strange that morning and night should come hand in hand. But the morning to the righteous, as bringing salvation, shall be the night to the wicked as bringing destruction. On then, still, on, let the morning break! ere hoping and waiting have wrought their intent. Who will sleep, when as he slumbers, bright things glide by, which, if waketh, he might have added to his portion?—Who will put off the armor, when, in stumping the battle-field, he may gather every instant, spear and shield for victory? Who will temper with calm magnanimity, when for poor enjoyment of a second, he must bate some ever during privilege?—"Wrestle, strive, fight, as men who know that your labor is not in vain in the Lord." Ye can, indeed, merit advancement. What is called reward, will be the reward of nothing but God's work within you, and therefore, be a gift most royal and gratuitous. But whilst there is the strongest institution connection between attainment here and enjoyment hereafter, we need not pause upon terms, but may summon you to holiness by the certainties of happiness. The judge of mankind cometh, bringing with him rewards wonderfully glorious; but, nevertheless, "our star differeth from another star in glory." O God; it were an overwhelming mercy, and a magnificent portion, if we should obtain the least; but since Thou dost invite, yea, will command us to "strive for masters," we will struggle, "to thy grace being our strength—for the higher and more beautiful."—Rev. Henry McVill.

From the Advocate of Peace, for October, 1840.

War-Degeneracy of the Church.

The church has always been right in regard to peace.—Wm.

ALLEN, D. D.

AMERICAN EXAMPLES.

I have already given sufficient illustrations of the war degeneracy of Christians in the Old World; and I now proceed to quote some from those of our own country. I shall not resort to extremes, but take instances which may be justly regarded fair specimens of the whole Christian community.

I have before me the discourses of two clergymen, both in such reputation as to occupy some of the most important pulpits in Massachusetts, delivered, one in 1735, and the other in 1759; which

together must be considered as a pretty correct index to the late-seventeenth century of American Christians

on the subject of the war.

In 1735, Huzz. Major, pastor of the church in Charlestown, preached before "The Honorable Artillery Company" of Boston, a sermon full of the best arguments he could gather from the Bible in favor of war, as a custom and a trade! Taking for his text, "The Lord is a man of war, he describes minutely the character of God as a warrior, and then applies it as a justification and encouragement of war. He expatiates with much satisfaction on the character of Christ himself, the Prince of Peace, as "a man of war," and tells us how Joshua beheld him at Jericho with a sword drawn in his hand; how "Isaiah beheld him, with prophetic eye, in his triumphant return from victory over his enemies;" how "John, the beloved disciple, in his visions of him, saw a two-edged sword proceeding out of his mouth, and the armies of heaven" follow him.

The preacher exhorts that "every one be con-

cerned to have the fear of God in his heart." It is incumbent on every one of us here present to believe in his Son, as we would be happy here and hereafter; but how is this incurred in the world?—and for forth to war, that God may go along with them to protect them, or, if they fall in battle, that they may indeed die on the field of honor, and that from the world militant their spirits may wing away to the world triumphant?"

The preacher, feeling "himself called upon to

encourage that important enterprise" of driving the French out of Canada, proceeds to urge motives, and says: "The soldiers should be courageous and ready to defend their country, and to restrain them, if they cannot restrain them? Ought not the honor and glory of God to be such a dear and sacred point with all who go forth against enemies, as to animate them, and put them upon exerting themselves to the utmost, that they may become heroes, and are likely to do valiant exploits?"

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